XEROX

Xerox University Microfilms
Ann Arbor, Michigan 48106

WESTERN AMERICANA

Reproduced from the original in the collection of
THE HENRY E. HUNTINGTON LIBRARY AND ART GALLERY

"To correct Misrepresentation, we adopt Self-representation."
—John Taylor.

MORMONISM.

THE RELATION OF THE CHURCH TO CHRISTIAN SECTS.

ORIGIN AND HISTORY OF MORMONISM.

DOCTRINES OF THE CHURCH.

CHURCH ORGANIZATION.

PRESENT STATUS.

By
B. H. ROBERTS.

PUBLISHED BY THE CHURCH.

DESERET NEWS PRINT, SALT LAKE CITY.

BX8611
R68

Copyrighted
by
JOSEPH F. SMITH,
for
The Church of Jesus Christ of Latter-Day Saints.

MORMONISM.

A WORD WITH THE READER.

THIS brochure is issued under the authority of the Church of Jesus Christ of Latter-day Saints. It is, therefore, an authoritative utterance upon the subject of which it treats—The Relation of the Church to the Christian Sects—Its Origin—Its History—Its Doctrine—Its Organization—Its Present Status. It will be seen at a glance that the limitations of this tract permit only the most summary treatment of the subjects named. The story of the origin and progress of Mormonism must be told in headlines; its doctrines and the organization of the Church must be set forth in simple and direct statements. Clearly there is no opportunity for argument to maintain the reasonableness of the Church's position with reference to Christendom; nor the truth of her doctrines. For all that the reader is referred to the more pretentious works of her writers such as Parley P. Pratt's "Voice of Warning" and "Key to Theology;" "Orson Pratt's Works;" "The Articles of Faith," by Dr. James E. Talmage; "The Gospel," and "A New Witness for God," by the writer of this tract. All that is aimed at here is to give the merest outline of the few subjects already enumerated; and yet in some sense make the treatise cover the whole subject about which you are so anxious to obtain information.

A word respecting your present understanding of Mormonism, and your prejudices against it. Whence have you derived your present information on the subject? Doubtless from anti-Mormon sources only. Have you stopped to think what that means? Do you know that there is not an anti-

Mormon book in existence that is not altogether unreliable because of its intense prejudice upon the subject, or because the writer has deliberately set before himself the task of defaming the Latter-day Saints and their faith? It may sound harsh, this last statement, but it is true. Of the many books written against Mormonism, such as have not been written by avowed enemies, have been written by sensational writers, who chose Mormonism for a subject because in it they supposed they had a theme that would be agreeable to their own vicious tastes and perverted talents, and which, at the same time, would give satisfactory returns in money for their labor. These writers have not only written without regard to truth, but without shame. They have preyed upon the misfortunes of an unpopular people solely for the money or notoriety they could make out of the enterprise. Whether your "knowledge" of Mormonism comes from the works of avowed enemies of the Church, or from these sensational writers, you must admit that in either case your source of "information" is untrustworthy.

That I may not appear as standing alone in making these statements about the unreliability of anti-Mormon literature and that you may have also the testimony of one who is not a Mormon, I here introduce the testimony of Mr. Phil Robinson, so long connected with the *London Telegraph* as its war correspondent during the first Boer war in South Africa. Mr. Robinson came to Utah in 1882 as a special correspondent of *The New York World*, and remained in Utah some five or six months, making Mormonism and the Latter-day Saints a special study. He published the results of his investigation in a book entitled "Sinners and Saints;" and on the untrustworthiness of anti-Mormon literature he says:

"Whence have the public derived their opinions about Mormonism? *From anti-Mormons only.* I have ransacked the literature of the subject, and yet I really could not tell any one where to go for an impartial book about Mormonism later in date than Burton's 'City of the Saints,' published in 1862. Burton, it is well known, wrote as a man of wide travel and

liberal education— catholic, therefore, on all matters religious, and generous in his views of ethical obliquities, sympathetic, consistent, and judicial. It is no wonder, then, that Mormons remember the distinguished traveller, in spite of his candor, with the utmost kindness. But put Burton on one side, and I think I can defy any one to name another book about the Mormons worthy of honest respect. * * * * * There is not to my knowledge, a single Gentile work before the public that is not utterly unreliable from its distortion of facts."

After deploring the one-sidedness of the representation that Mormonism had received before the American public up to a very few years ago—so few that the implied change has come since the publication of Mr. Robinson's book, 1883—he adds, in speaking of conditions that obtained at the time in which he wrote:

"The American public cannot be expected to know that three or four individuals, all of them by their own confession 'Mormon-eaters', have from the first been the purveyors of nearly all the distorted facts it receives. Seeing the same thing said in many different directions, the general public naturally conclude that a great number of persons are in agreement as to the facts. But the exigencies of journalism which admit, for instance, of the same correspondent being a local contributor to two or three score newspapers of widely different views in politics and religion, are unknown to them. And they are therefore unaware that the indignation so widely printed throughout America has its scource in the personal animosity of three or four individuals only who are bitter sectarians, and that these men are actually personally ignorant of the country they live in, have seldom talked to a Mormon, and have never visited Mormonism outside Salt Lake City. These men write of the 'squalid poverty' of Mormons, of their obscene brutality, of their unceasing treason toward the United States, of their blasphemous repudiation of the Bible, without one particle of information on the subject, except such as they gather from the books and writings of men whom they ought to know are utterly unworthy of credit, or from the verbal calumnies of apostates. And what the evidence of apostates is worth history has long ago told us. I am now stating facts; and I, who have lived *among* the Mormons and with them, who have seen them in their homes, rich and poor; have joined in their worship, public and private; who have constantly conversed

with them, men, women and children; who have visited their out-lying settlements, large and small—as no Gentile has ever done before me—can assure my readers that every day of my residence increased my regret at the misrepresentation these people have suffered."

No prejudice is so cruel as that growing out of religious controversy. The most cruel wars have risen through a determination to resist religious innovations or through efforts to reform religious systems. The acts of inhuman cruelty, which most disgrace our race, have been perpetrated in vain endeavors to suppress what have been considered heresies, and silence their advocates. In short, the most unrelenting hatred, the most lasting prejudices have grown out of differences in religious opinions. The Messiah, doubtless, was guided as much by His knowledge of human nature as He was by inspiration when He exclaimed:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." *

Not that Jesus in these words authorised His disciples to promulgate His doctrine by the sword: He merely prophesied what would be the result of the proclamation of His religion. Subsequent events prove not only the truth of His prediction, but also that the "sword" was in the hands of those who opposed the Christian religion, not in the hands of those who advocated it.

It is because Mormonism involves a religious controversy that the prejudices against it are so deep seated, and the misrepresentation of its devotees so persistent. Joseph Smith, in his youth, announced a new revelation from God; and as the Christian world had been, and are, taught that no more revelation is to be given, that the Bible contains all that God ever did, and all that He ever will reveal to man, the proclamation that God had again spoken aroused the ire of the religious

*—Matt. x. 34-36.

teachers of that day; and when, in spite of their efforts to stay its progress, they saw the Church of Jesus Christ of Latter-day Saints increasing in numbers and influence, these pseudo-religious teachers sought to overwhelm with falsehood, misrepresentations, and slander what they could not overcome with reason and Scripture. And the absurd, childish stories then invented by religious opponents of Mormonism are still rehashed with variations to suit ever shifting conditions, the mass constantly growing as fast as new falsehoods or distorted facts can be marshaled into service. As a result of such misrepresentations the Latter-day Saints have become the one people of modern times that are everywhere spoken against. But this universal denunciation of a people and their religion should not prejudice your mind, Dear Reader, to that extent that you will not give a patient hearing to any word they may speak in their own behalf. Nay, reason and common fairness would suggest that all the more, on account of the things spoken against them and their doctrines, you should avail yourself of the opportunity to hear what they say of themselves and their religion.

THE RELATION OF THE CHURCH TO CHRISTIAN SECTS.

To clearly understand the relation of Mormonism to the Christian sects it is necessary to state the claims of the principal churches with reference to the Christian religion, and the church which was founded by the personal ministry of Jesus Christ and His apostles.

Roman Catholic Church.

Taking them in the order of their importance, we first consider the claim of the Roman Catholic Church. According to those who are competent to speak for her, the Roman Church claims to be the very Church which Christ and His apostles founded; that she, the Roman Catholic Church, is the very Church of Christ perpetuated through all the centuries since the ascension of Messiah until now. Her claims upon this head are thus stated by the Rt. Rev. Lawrence Scanlan, Bishop of Salt Lake:

"She from the very beginning, from the ascension of Christ, up to the present, has always and everywhere asserted, taught and defended that she is that self-same, identical Church which Christ Himself built upon the rock, and against which, as He declared, the gates of hell could not prevail; and consequently to her, the Catholic Church, rightfully belong all those marks, powers, properties and prerogatives which, as we have seen, characterized the Church of Christ. * * * * * * * It is, therefore, at least encouraging to humanity as well as creditable to Christ, that there has ever existed since His time a Church publicly asserting and maintaining, very often at a terrible cost to herself, that she is His Church. If the Catholic Church be not that founded by Christ, then it will be extremely difficult, nay, impossible, to show that any other church is His, and consequently, His Church must have failed and the gates of hell, contrary to His promise, must have prevailed against it."

The Greek Catholic Church.

The position of the Greek Catholic or Eastern Church is stated by the Most Rev. Dionysios Latas, Archbishop of Zante, who represented the Greek Church at the Parliament of Religions, held in connection with the World's Columbian Exposition at Chicago, in 1893. The Archbishop, outlining the propositions he expected to prove in his treatise on the Greek Church, names the following as the third proposition:

"The Greeks immediately after the coming of Christ undertook to develop Christendom and form and systematize the Christian Church, which is the church of the East, the primitive church, which for this reason may be called the mother of Christian Churches, and consequently the church in which the first doctrines and the fundamental Christian truths are kept in store, pure and chaste, from which all good was to originate in this world, and on which the happiness of the nations is consequently based."

After an elaborate discourse tending to prove the foregoing, he concludes:

"It suffices me to say that no one of you, I think, will deny in the presence of these historical documents that the original Christian Church was the Greek Church, which for this reason may be called the mother of Christian Churches. * * * Lastly, the Greek Christian Church may be the treasury, as one may say, of the sound Christian doctrines, of the infallible evangelical truths, in other words it may be the ark which bears the spiritual manna and feeds all those who wish to come to it in order to obtain from it the ideas and unmistakable reasonings on every Christian doctrine,on every evangelical truth, and on every ecclesiastical tradition."

This clearly proves that the Greek Catholic Church disputes the claims of the Roman Catholic Church to being the primitive church of the Messiah, and demands the honor for herself.

The Protestant Churches.

The Anglican Episcopal Church claims to be, if not the only and true successor of the church founded by Christ and His apostles, at least a branch of that Apostolic and Catholic

Church. In an article prepared for the express purpose of setting forth the claims of the Anglican Church, an accredited representative* of that church says:

"She belives the church is a divine institution—not merely a philosophy or a theory but an *institution*—that it has a body as well as a soul, and that this body is 'born not of blood nor of the will of the flesh nor of the will of man, but of God'. There are three branches of the Christian Church in the world to-day holding this latter theory. The Greek Church, * * * the Roman Catholic Church, * * * and the Anglican Church, which claims to be a branch of the One Holy Catholic (i. e. universal) and Apostolic Church founded by the Lord Jesus Christ Himself. The Anglican Church also claims to be peculiarly *the* Church for English speaking people."

The Anglican Church disclaims that she had her origin in the revolt of Henry VIII from the authority of the Pope; she claims apostolic origin and independence as a church before the coming of the missionaries from the Pope, who did not arrive in Britain until toward the close of the sixth century.

For the rest of Protestant Christendom it is enough to say that none of these churches can establish any claim to existence beyond the period of "Reformation" of the sixteenth century, or the men with whom they originated: the Lutheran Church with Martin Luther; the Presbyterian, with Calvin; the Methodist, with Wesley, and so on. Even the Greek church cannot deny that once—for several hundred years—it was in communion with the See of Rome, but became separated. The same is true of the Anglican Episcopal Church, and this fact somewhat destroys the force of the claims made by these two great divisions of Christendom to either being the original church or a branch of the original church. So that setting aside all details concerning the matter, the general situation concerning this broken and disunited Christendom may be broadly stated thus: Jesus of Nazareth and the apostles whom He called to the ministry established a church, of which the Roman Catholic Church claims to be the successor. All other

* This refers to Rev. J. B. Halsey, of Salt Lake City.

churches, including both the Greek and the Anglican Churches, believe that in time abuses crept into the church; that there were changes in the sacraments, departures from the spirit of Christ's church government, and other alterations in doctrines which justified them in their several acts of separation from the Roman Church. Indeed, the Anglican Church herself, speaking authoritatively, says that—

"Laity and clergy, learned and unlearned, all ages and sects and degrees, have been drowned in abominable idolatry, most detested by God and damnable to men, *for eight hundred years and more!*"*

Wesley also clearly states the apostate condition of the church in the early Christian centuries by saying that the reason why the spiritual gifts, so abundantly enjoyed by Christians in the primitive church, were not to be found in latter times was because "the love of many, almost all Christians, so-called, was waxed cold, and Christians had no more of the spirit of Christ *than the other heathens.* The Son of Man, when he came to examine his church, could hardly find faith upon earth;" which apostate condition, it is reasonable to presume, justified in the mind of Mr. Wesley, the establishment of the church which bears his name. Such then is the condition of divided Christendom.

With these schisms and questions and differences existing between the parts of divided Christendom we have nothing further to do here than to state those conditions, that the relation of the Church of Jesus Christ of Latter-day Saints to them may be made clear.

The Church of Jesus Christ of Latter-day Saints.

The position of this Church may be best set forth by quoting the words of the Lord Jesus Christ to Joseph Smith on the occasion of the youthful prophet's first great vision and revelation, given in answer to his earnest prayer to know which of all the religions was true; which of the contending sects was

* Church of England Homily, "Perils of Idolatry" p. 3.

the acknowledged church of Christ; that he might know which to join. The answer of the Lord to these earnest inquiries, as will appear in the account of the origin of Mormonism, was: He must join none of them; they were all wrong; their creeds were an abomination in His sight; the professors thereof were corrupt; they drew near to the Lord with their lips, but their hearts were far from Him; they taught for doctrines the commandments of men, having a form of godliness but denying the power thereof.

Subsequently, and in fulfillment of promises then made, further revelations were given, including divine appointment and commission to the Prophet Joseph Smith and others to organize the Church, and teach the true gospel of Jesus Christ to all the world.

It will thus be seen that the Church of Jesus Christ of Latter-day Saints is not a new church; that the religion it teaches is not a new religion. But men having departed from the religion of Jesus Christ, having transgressed its laws, changed its ordinances or sacraments, and broken its covenant, a new dispensation of that true religion, including divine authority to teach it and administer its sacraments through which salvation is brought to man, became necessary. The Church, then, the "Mormon Church" as it is improperly called, and the religion it teaches, did not come into existence simply because the instrument who founded it had some different conception of church government from some other religious teachers; some different views of the manner in which, or the purpose for which baptism should be administered. It did not come into existence simply because those who founded it had different views concerning the nature or personality of God, or the relation of man to Him, or differences of opinion about His decrees, or the manner in which the salvation of man was to be effected, whether solely by the grace of God or a union of the grace of God and the efforts of man. Its existence rests upon no such paltry excuse. It came into being because there was a stern, absolute necessity for its existence. Because

all the world had wandered from God and religious teachers were without authority from Him; because the gospel of Jesus Christ had been taken from the earth; because the church of Christ had been destroyed from among men, and the only way in which either the one or the other could be re-established on earth was by a re-opening of the heavens and a restoration of the religion and Church of Jesus Christ by a new revelation from God.

The restored gospel of Jesus Christ, then, is the claim which Mormonism makes for itself. The re-established Church of Jesus Christ, or *The Church*, is the claim made for what men call the "Mormon Church." We know the claim is a bold one. It is our pride that it is so. If its claims were less, it would have no right to exist. It challenges the position of all religions and sects. It calls for a re-examination of the foundations upon which they all stand. The Church bears a message from God to all men, to those calling themselves Christians as well as to the Jews and the pagans. It proclaims the whole world in sin, and calls upon all men to repent. It is a message, however, fraught with good will to mankind; its mission is one of peace and love; its object, the moral, temporal, and spiritual uplifting of mankind. Its achievements are to be brought about by teaching the truth, by persuasion, by reason, by patience, by long suffering, by love unfeigned. Truth is its only weapon; love its shield. It hopes to win its bloodless but glorious victories for the Lord Jesus Christ, by preparing the way for His reign on earth in glory.

ORIGIN AND HISTORY OF MORMONISM.

The most satisfactory account of the origin of Mormonism that can be written is that given by Joseph Smith himself, and hence I here quote a brief statement on the subject prepared by the prophet in 1842, for Mr. John Wentworth, then the proprietor of the *Chicago Democrat*. The prophet's narrative extends from his own birth (1805) to the settlement of the Church at Nauvoo, in the State of Illinois.

Joseph Smith's Narrative.

"I was born in the town of Sharon, Windsor county, Vermont, on the 23d day of December, A. D. 1805. When ten years old my parents removed to Palmyra, New York, where we resided about four years, and from thence we moved to the town of Manchester. My father was a farmer and taught me the art of husbandry. When about fourteen years of age I began to reflect upon the importance of being prepared for a future state, and upon inquiring the plan of salvation I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another—each one pointing to his own particular creed as the *summum bonum* of perfection. Considering that all could not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if He taught one society to worship one way and administer in one set of ordinances, He would not teach another principles which were diametrically opposite.

Joseph Smith's First Vision.

"Believing the word of God, I had confidence in the declaration of James—'If any of you lack wisdom, let him ask of God,

that giveth to all men liberally, and upbraideth not; and it shall be given him' (James i, 5). I retired to a secret place in a grove, and began to call upon the Lord; while fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noonday. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as His church and kingdom; and I was expressly commanded to 'go not after them,' at the same time receiving a promise that the fulness of the gospel would at some future time be made known to me.

The Appearing of Moroni.

"On the evening of the 21st of September, A. D. 1823, while I was praying unto God and endeavoring to exercise faith in the precious promises of scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room,—indeed the first sight was as though the house was filled with consuming fire; the appearance producing a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fulness to be preached in power unto all nations, that a people might be prepared for the Millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.

The Book of Mormon.

"I was also informed concerning the aboriginal inhabitants

of this country and shown who they were, and whence they came; a brief sketch of their origin, progress, civilization, laws governments; of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known to me; I was also told where were deposited some plates on which were engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22d of September, A. D. 1827, the angel of the Lord delivered the records into my hands.

"These records were engraven on plates which had the appearance of gold; each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many works of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breast-plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God.

"In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel, at the confusion of languages, to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times had been inhabited by two distinct races of people. The first was called Jaredites and came directly from the Tower of Babel. The second race came directly from the City of Jerusa-

lem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century [A. D.]. The remnant are the Indians that now inhabit this country. This book also tells us that our Savior made His appearance upon this continent after His resurrection; that He planted the gospel here in all its fulness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers, and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessings, as were enjoyed on the Eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased from any of our traveling elders.

"As soon as the news of this discovery was made known, false reports, misrepresentation and slander flew, as on the wings of the wind, in every direction; the house was frequently beset by mobs and evil-designing persons. Several times I was shot at and very narrowly escaped, and every device was made use of to get the plates away from me; but the power and blessing of God attended me and several began to believe my testimony.

Organization of the Church.

"On the 6th of April, 1830, the 'Church of Jesus Christ of Latter-day Saints' was first organized, in the town of Fayette, Seneca county, State of New York. Some were called and ordained by the spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many

were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois, and Missouri.

Persecutions in Missouri.

"In the last named State a considerable settlement was formed in Jackson county; numbers joined the Church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circle, and throughout our neighborhood; but as we could not associate with our neighbors—who were, many of them, the basest of men, and had fled from the face of civilized society to the frontier country to escape the hand of justice—in their midnight revels, their Sabbath-breaking, horse-racing and gambling; they commenced at first to ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred and feathered and whipped many of our brethren, and finally drove them from their habitations; who, houseless and homeless, contrary to law, justice, and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie. This took place in the month of November [1833], and they had no other covering but the canopy of heaven in this inclement season of the year. This proceeding was winked at by the government, and although we had warrantee deeds for our land, and had violated no law, we could obtain no redress.

"There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was that a great many of them, being deprived of the comforts of life and the necessary attendance, died; many children were left orphans; wives, widows; and husbands, widowers; our farms were taken possession of by the mob, and many thousands of

cattle, sheep, horses, and hogs were taken, and our household goods, store goods and printing-press and type were broken, taken, or otherwise destroyed.

"Many of our brethren removed to Clay county, where they continued until 1836, three years; there was no violence offered, but there were threatenings of violence. But in the summer of 1836 these threatenings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude. Jackson county was a sufficient precedent, and as the authorities in that county did not interfere, they [the persecutors of the Saints] boasted that they would not in this; which on application to the authorities we found to be too true, and after much violence, privation and loss of property, we were again driven from our homes.

Expulsion from Missouri.

"We next settled in Caldwell and Daviess counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression by settling in new counties, with very few inhabitants in them; but here we were not allowed to live in peace, but in 1838 we were again attacked by mobs, an exterminating order was issued by Governor Boggs, and under the sanction of law an organized banditti ranged throughout the country, robbed us of our cattle, sheep, horses, hogs, etc.; many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword; and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls—men, women and children—were driven from their own fireside and from lands that they had warrantee deeds of, houseless, friendless and homeless (in the depth of winter) to wander as exiles on earth or to seek an asylum in a more genial clime and among a less barbarous people. Many sickened and died in consequence of the cold and hardships they

had to endure; many wives were left widows, and children orphans and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that have been caused by the barbarous inhuman and lawless proceedings of the State of Missouri.

Settlement at Nauvoo.

"In the situation before alluded to, we arrived in the State of Illinois, in 1839, where we found a hospitable people and a friendly home, a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called 'Nauvoo,' in Hancock county. We number from six to eight thousand here besides vast numbers in the country around, and in almost every county of the State."

Events Subsequent to the Close of the Prophet's Narrative.

The foregoing narrative by Joseph Smith brings the history of The Church, in outline, down to March, 1842. For more than two years after that the prophet continued to stand at the head of the institution he, under God, had founded. He developed its doctrines, and instructed his people therein; he perfected the church organization; and gave such impetus to the work that it could do no other than move forward though he himself should be stricken down. That event came all too soon. Notwithstanding all the advantages which came to the Church at Nauvoo; notwithstanding the generous reception given to the exiled Saints by the people of Illinois, and the advantages accorded to them in founding for themselves new homes, the same forces which opposed the Church and drove it from Missouri (sectarian bigotry and political jealousy) were invoked against it in Illinois, and were destined to result in more serious consequences to the Church than even the expulsion from Missouri. Joseph Smith was continually harassed by his old enemies in Missouri, and repeated attempts were made to drag him back on one trumped up charge or another into that State where both he and his people had

suffered so much injustice. Time and again was he arrested through the agency of these enemies; and as often was he released when his case came to trial. It is worthy of note, in passing, to call attention to the fact that out of the thirty-nine times he was arraigned in the courts of his country, there is not a single instance in which he was condemned.

The New Dispensation, however, of which, under God, he was the head, must needs be attested by that final seal a prophet affixes to his work—the seal of martyrdom. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."* Hence sectarian hatred achieved a seeming victory. The unbroken record of the prophet's acquittals when tried before the courts of his country led to the saying among his enemies that the "law cannot reach this man; powder and ball must." And they did. Forced to Carthage, the county seat of Hancock county, to answer to an alleged infraction of the laws, after entering into satisfactory recognizance to appear before the proper tribunal on that charge, he was arrested under a warrant accusing him of treason against the State of Illinois, and thrust into prison. The warrant charging treason was issued upon the complaint and oaths of notoriously worthless characters; and while the prophet was thus held in prison he and his brother Hyrum were ruthlessly murdered by a mob in collusion with the very officers of the State pledged both on general principles and specific agreement to protect him pending a fair and speedy trial. Thomas Ford, then Governor of Illinois, and among the officers of the State personally pledged to the prophet as above stated, on this head, says: "If these men [Joseph and Hyrum Smith] had been the incarnation of Satan himself, as was believed by many, their murder was a foul and treacherous action, alike disgraceful to those who perpetrated the crime, to the State, and to the governor, whose word

*Heb. ix., 16, 17.

had been pledged for the protection of the prisoners in jail, and which had been so shamefully violated."*

Mormonism Since Joseph Smith.

After the murder of the prophet Joseph and his brother, Hyrum, as may well be supposed, the Saints were stricken with sorrow; and for a moment some confusion was apparent as to what was to be done now that the great leader, whose voice, especially in every hour of trial, had been as the voice of God to them, was cold in death. The work he had been founding through fourteen troubled years was about to be tested. Would it survive him? Was it possessed of those vital principles which would enable it to endure now that he was taken away? The fact of its survival in all the power and glory he had imparted to it proved that the work he had accomplished was greater than the man. The Church had been so organized that it was practically indestructible. Though by death and apostasy the First Presidency had been removed, there still remained the quorum of the Twelve Apostles holding keys of authority and power equal to those held by the First Presidency and therefore competent to do all that the First Presidency was authorized to do. This quorum under the leadership of President Brigham Young gave direction to affairs, and order and discipline were maintained.

After the murder of the Prophet Joseph and his brother, the passions of the mob forces in Illinois seemed for a time to subside; and it was thought by some that peace would come to the Church. The prophet himself, however, a few days before his martyrdom, which occurred June 27, 1844, in a public address at Nauvoo, said:

"It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fulness of the Gospel. The opposition of these men is moved by the spirit of

*Ford's History of Illinois, p. 367.

the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God hath inspired me to teach in this generation."

The truth of this prophecy was soon verified. The hatred which had prompted the killing of Joseph Smith soon extended to the whole Church, and in less than two years from the martyrdom of their prophet leader, mob violence against the Saints had so far prevailed over constituted authority in Illinois that they were compelled to seek a home beyond the confines of the United States.

Nor had the spirit of prophecy which characterized Joseph Smith permitted this circumstance in the career of the Church to escape prognostication. Under date of August 6th, 1842, he recorded in his journal the following:

"Passed over to Montrose, Iowa, (a village opposite Nauvoo) in company with General Adams, Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge of the Ancient Order of York Masons, at Montrose, by General James Adams, Deputy Grand Master of Illinois. While the Deputy Grand Master was engaged in giving the requisite instructions to the Master-elect, I had a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from the State, *I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some of you (referring to the brethren present) will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.*"

Finding that killing the prophet had not destroyed the Church; but that with increased zeal his followers were carrying on the work, the foundation of which he had laid, sectarian hate renewed its exertions and armed again the red hand of relentless persecution against the Saints. The latter, convinced that there was no peace for them in Illinois, or any where else within the thickly settled portion of the United States; and believing that their destiny would be best worked

out in the vast region of the Rocky Mountains, to which the prediction of their prophet, already quoted, pointed them, their leaders entered into an agreement with the mob forces then preparing to attack Nauvoo, to leave Illinois.

Early in February, 1846, the first company of the Saints, in accordance with the agreement into which they had been forced by the mob, mournfully left the beautiful city of Nauvoo; crossed the Mississippi on the ice, and began their journey through the wilderness of Iowa. All through the stormy months of February and March one company after another departed from the beloved city in the wake of the first, until the city was deserted by the Saints with the exception of a few of the aged and decrepit, whose weakness and age it was hoped would be their security against violence. But even these, during the summer months of 1846, were driven from their homes by the mob in a most barbarous manner. They took refuge in the wilderness of Iowa where many of them perished from exposure and sickness.

While the first companies of the exiles were encamped on the Missouri River, near where the city of Council Bluffs now stands, and others were scattered in traveling companies through the Territory of Iowa, the exiles furnished a battalion of five hundred men for the United States Army to engage in the war with Mexico.

Settlement of the Church in Salt Lake Valley.

In the spring of 1847 the Mormon Pioneer company was organized by Brigham Young, and on the 14th of April started from Winter Quarters for the Rocky Mountains. It consisted of seventy-three wagons, one hundred and forty-three men, three women and two children; one hundred and forty-eight souls in all. This company blazed the way for their people through a thousand miles of wilderness, and finally arrived in Salt Lake Valley on the 24th of July, 1847; and camped on the present site of Salt Lake City. There was no hesitancy in selecting Salt Lake Valley as the place for the future home of the Saints. The city was immediately laid out in its present gen-

erous proportions; and the site for the Temple chosen. Word was sent back along the line of traveling camps that a resting place had been found and the site of the city and temple selected. For the next few years the expatriated people gathered rapidly to the place selected by their leaders, and the work of colonization began in earnest. In addition to founding Salt Lake City, within three years a line of settlements had been established from Ogden in the North to Provo in the South, a distance of nearly one hundred miles. A provisional State government had been organized and application made for admission into the union—a circumstance which must forever stand as a refutation to the charge that it was the design of the Mormon leaders to found an independent "Mormon" kingdom or empire. Admission into the union was not granted; but in 1850 a Territorial government was created for all that territory of the United States included within the following limits, to-wit: Bounded on the West by the State of California, on the North by the Territory of Oregon, on the East by the summit of the Rocky Mountains, and on the South by the thirty-seventh parallel of north latitude. To the new Territory thus created was given the name Utah.

Trials of the Pioneers.

The colonization of the intermountain desert was attended by many hardships and sore trials. There was a thousand miles of wilderness between the settlements of the Saints and the line of frontier settlements along the Missouri river—a wilderness filled with tribes of Indians whose uncertain temper or love of pelf and war might at any time convert them into hostile hordes, at once a menace both to traveling companies of the exiled Saints and their settlements in the mountains. Everything that could not be produced from the soil had to be shipped in wagons across this thousand miles of plains and mountains. Of luxuries there were none; of comforts but few; clothing was scarce, and even food was not plentiful. Their first harvest was threatened, for a time, with destruction, and only preserved to them by a miracle. In May

and June of 1848, when their fields were green with the sprouting grain that promised a fair harvest, from the surrounding hills and mountains came immense swarms of black crickets that devoured every vegetable thing before them. Fields of grain that were beautifully green and promising in the morning, by night through the ravages of these pests were left barren and brown. Every device that the settlers could invent for the destruction of these vermin was resorted to, but to no purpose; the first crop of the settlers on which so much depended—for the supplies they had brought with them by then were nearly exhausted—seemed doomed. The thousands of their fellow exiles then enroute across the plains as well as themselves were dependent upon that harvest for support. No wonder that the new settlers looked upon that devastation of their fields with alarm; that fear shock their souls. There was just cause for fear. Thousands must perish if that crop were destroyed. It was at this moment of their despair, however, that a most remarkable deliverance was wrought out for them. From across the Salt Lake came myriads of white sea gulls which fell upon the pestiferous insects and devoured them. It is the testimony of many eye witnesses that they would gorge themselves with crickets, vomit them up, and then turn again to devouring more. Thus the destroyer was destroyed; the land cleared of a pest; the first crops of the Utah pioneers rescued from destruction, and a people saved from starvation.

The Saints Misrepresented in the East.

Gradually the deserts were conquered by the pioneers. The settlements were extended on every side and soon began to expand into the generous proportions of a commonwealth. Meantime the tongue of slander was not idle. The motives of the Church leaders were misrepresented. It was falsely charged that nine-tenths of the inhabitants of Utah were aliens by birth, and refused to take the oath of allegiance or do any other act recognizing the government of the United States as the paramount authority in the Territory; that the

Mormon inhabitants of Utah; whether native or alien born, were bound by horrible oaths, and terrible penalties, to recognize and maintain the authority of Brigham Young, and the "Government" of which he was the head, as superior to that of the United States, in civil as well as religious affairs; that they would in due time and under the direction of their leaders, use all the means in their power to subvert the government of the United States and resist its authority; that the "Mormon Government" with Brigham Young at its head was forming alliances with the Indian tribes of Utah and adjoining Territories—stimulating the Indians to acts of hostility—and organizing bands of followers under the name of Danites or destroying angels, to prosecute a system of robbery and murder upon American citizens who supported the authority of the United States. About the time such reports were current in the East, a number of United States officials in the Territory whose private and official conduct had become unbearable to the community, fled from Utah and reported that the Mormons had destroyed the United States court records; that they had intimidated the United States officials; and that the Territory was in a state of rebellion. These false reports coming as a climax to the misrepresentations already current in the East about the Mormons, led the administration at Washington to send a division of the United States army to Utah under General Albert Sidney Johnston, to quell a "rebellion" which had no existence except in the fervid imaginations of anti-Mormons. Brigham Young—instructed by the experience of the Saints in Missouri, when mobs under the semblance of state authority, and in the guise of State militia, plundered his people, and then ruthlessly drove them from their homes, and at last forcibly expelled them from the State—Brigham Young in his capacity of Governor of the Territory of Utah had the sublime courage to declare the approaching army a mob and forbade its entrance into the Territory. Moreover he sent detachments of the Territorial militia to resist its entrance into the Territory, and by these means, coupled with the severity of a mountain winter, the army was detained through the winter of 1857-8 at Fort

Bridger. In the spring of 1858 the "Mormon" people prepared to sacrifice their homes to the torch, lay waste their farms, gardens and orchards and flee once more to the wilderness. Indeed all preparations to this end were made, and the people in the northern settlements deserted their homes and began to move Southward, in the proposed new exodus. The necessity for their heroic sacrifice, however, was averted. A "Peace Commission" was sent from the government to investigate conditions in Utah. The step that should have been taken first was taken last, but it came in time to save the people. The court records were found intact. The much bruited "Mormon rebellion" had no existence. There was no intention of resisting the authority of the United States except that which was indicated by the action of Brigham Young when he declared the approaching army a mob and forbade it entering the Territory.

Mormon Loyalty.

Indeed the Latter-day Saints have ever been loyal to the United States. They have felt that their destiny as a people is interwoven with that of this country. To them the constitution of this country is the product of men inspired by God* to lay the foundation of a government wherein religious freedom should be guaranteed; and under which The Church can accomplish its mission of preparing the way for the glorious coming of the Son of God to reign with His saints on the earth. Speaking of the early efforts of Utah to secure statehood, Daniel H. Wells, second counselor to Brigham Young, at the fourth celebration of the anniversary of the entrance of the

*And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose and redeemed the land by the shedding of blood.—Doctrine and Covenants Sec. CI. 76-80

Pioneers into the Salt Lake Valley, and referring to the willingness of the Saints again to unite their destiny with the American republic, said:

"It has been thought by some, that this people, abused, maltreated, insulted, robbed, plundered, murdered, and finally disfranchised and expatriated, would naturally feel reluctant to again unite their destiny with the American republic. * * * No wonder that it was thought by some that we would not again submit ourselves (even while we were yet scorned and ridiculed) to return to our allegiance, to our native country. Remember, that it was by the act of our country, not ours, that we were expatriated; and then consider the opportunity we had of forming other ties. Let this pass, while we lift the veil and show the policy which dictates us. That country, that constitution, those institutions, were all ours; they are still ours. Our fathers were heroes of the revolution. Under the master spirits of an Adams, a Jefferson, and a Washington, they declared and maintained their independence; and under the guidance of the Spirit of truth, they fulfilled their mission whereunto they were sent from the presence of the Father. Because demagogues have arisen and seized the reins of power, should we relinquish our interest in that country made dear to us by every tie of association and consanguinity? * * * Those who have indulged such sentiments concerning us, have not read Mormonism aright; for never, no never, will we desert our country's cause; never will we be found arrayed by the side of her enemies, although she herself may cherish them in her own bosom. Although she may launch forth the thunderbolts of war, which may return and spend their fury upon her own head, never, no never, will we permit the weakness of human nature to triumph over our love of country, our devotion to her institutions, handed down to us by our honored sires, made dear by a thousand tender recollections."*

Such, surely, is neither the language nor the spirit of a disloyal people.

Brigham Young also said:

"I want to say to every man, the Constitution of the United States, as formed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, who sits enthroned in

*The speech is quoted in Stansbury's Expedition to the Great Salt Lake. p. 145-6.

the midst of the heavens: although unknown to them, it was dictated by the revelations of Jesus Christ, and I tell you in the name of Jesus Christ, it is as good as I could ever ask for."*

Mormonism and Isolation.

Nor were the Church leaders desirous of remaining isolated from their fellow citizens of the Eastern States. The Territorial legislature of 1852, almost if not exclusively Mormon, petitioned the Congress of the United States to construct a trans-continental telegraph line and railroad *via* Salt Lake City, to some point on the Pacific coast. The concluding paragraph of the petition for a transcontinental railroad was as follows:

"Your memorialists are of the opinion that the mineral resources of California and these mountains can never be fully developed to the benefit of the people of the United States without the construction of such a road; and upon its completion the entire trade of China and the East Indies will pass through the heart of the Union, thereby giving our citizens the almost entire control of the Asiatic and Pacific trade, pouring into the lap of the American states the millions that are now diverted through other commercial channels; and last, though not least, the road therein proposed would be a perpetual chain or iron band which would effectually hold together our glorious Union, with an imperishable identity of mutual interest, thereby consolidating our relations with foreign powers in times of peace, and our defense from foreign invasion by the speedy transmission of troops and supplies in times of war. The earnest attention of Congress to this important subject is solicited by your memorialists, who, in duty bound, will ever pray."†

When the trans-continental telegraph line reached Salt Lake City, which it finally did, in October, 1861, there was great rejoicing among the people. President Brigham Young, to whom was extended the courtesy of sending the first dispatch over the newly completed line, after congratulations to the presi-

*Stansbury's Expedition, p. 145.

†Whitney's Hist. of Utah, Vol. 1, p. 488.

dent of the Pacific Telegraph Company, Hon. J. H. Warde, Cleveland, Ohio, on the completion of so great an enterprise, said:

"Utah has not seceded, but is firm for the Constitution and laws of our once happy country, and is warmly interested in such useful enterprises as the one so far completed."

(Signed) BRIGHAM YOUNG.

With the completion of the transcontinental telegraph line and the subsequent construction of the Union Pacific and Central Pacific railroads, which were completed in 1869, the temporary isolation of the Church of Jesus Christ of Latter-day Saints was ended. The Mormon Church was once more in immediate touch with the world; her chief city and center of population was on the nation's highway between the Atlantic and Pacific. A position of great prominence was hers. She was indeed as a city set upon a hill that could not be hid. As an ensign upon the mountains to the nations, henceforth in very deed will she be, arresting the attention of all who pass upon the great highways of the continent, among whom shall be many of the great and high ones from among all the nations of the earth; and they shall look upon her, enquire after her and hear her message. Greater mistake was never made by her enemies than when they supposed that the Mormon Church sought permanent isolation from the world. Such a thing would be entirely contrary to the genius of the great latter-day work. While her temporary isolation doubtless had in it a purpose, yet from the very nature of the mission given to her, isolation of the Church from the world could never be more than temporary.

A New Epoch for Mormonism.

With immediate and frequent intercourse renewed with the outside world, new conditions arose in the country occupied by the Church. It was seen that Utah would become a desirable place for habitation—that the mineral resources of her everlasting hills merely awaited development before giving up

their treasures to the hand of man. Moreover the chief and most desirable offices of the Territory were at the disposal of the chief executive of the United States; and were given as rewards for political activity, and not always to men of the first order of intellect or highest order of character, in fact some of them fall within the category of political adventurers—political camp followers.

Another class of people saw in Utah a field for their activities. These were the over zealous hysterical missionary people, fired with a zeal to convert the Mormons "from the error of their ways," and if that were not possible, then to fight Mormonism and seek its destruction. It may well be supposed that the influx of these two classes of people whould result in bitter conflict between them and the members of the dominant church. The political adventurers would seek the perpetuation of Territorial vassalage for the people of Utah, because on that depended the continuance of their employment. The sectarian zealots would be interested in creating as vicious a public opinion concerning Mormon affairs as possible, for upon that would depend the willingness of the people of the East to supply the funds which sustained these same zealots in Utah, and hence there was a very strong temptation for them to misrepresent the attitude of the Mormon church, to vilify its adherents—a temptation, by the way, which they did not much resist—and hence, the country was flooded with stories about Mormon disloyalty, Mormon perfidy, Mormon fanaticism Mormon degradation, Mormon idolatry, Mormon contempt for law and order, and religion. It should be stated, of course that there were honorable exceptions both among those who held political offices under appointmnnt from the Presidents of the United States, and exceptions in the class of religious enthusiasts who came to Utah ostensibly to convert the Mormons "from the error of their ways." Among the former there were men of high standing both as to intelligence and character; and in the second class there were those who were doubtless moved upon with a desire to accomplish good for their fellowmen; but with these exceptions noted, and refer-

ring to them as classes, what is here set down is not in the way of malice but a statement of the facts that may readily be verified by reference to the history of affairs in Utah. As a rule it has been the policy of sectarian ministers to denounce the Mormon leaders, whom the Mormon people held in highest esteem for their unselfish devotion to the general welfare of the Church, and the purity and integrity of their lives; and instead of hearing what sectarian people would consider the more pure doctrines of the Christian religion expounded, Mormons were treated to a derision of their own faith, to them sacred and divine. The Church of Jesus Christ of Latter-day Saints being attacked by these parties both political and religious (and they generally made common cause against the Mormons), the Mormon people were compelled to unite for self preservation, and hence arose in Utah what must ever be regarded as an anomaly in American politics, *viz:* a Church and anti-Church party. This led many honest people to the supposition that Mormons believed in the union of church and state under our form of government; which, however, has no other foundation for it than these seemings which arose from the conditions here explained. The unnatural and undesirable contest was continued until it was seen that such a course was retarding the material interests of the Territory, and was hindering Utah from taking the political station in the union to which both the resources of the Territory and the character of her people entitled her. Wiser counsels prevailed; the unprofitable conflict between Church and anti-Church party was abandoned, and all united in a demand for statehood which finally was granted, Utah being admitted into the Union in the year 1896.

DOCTRINES OF THE CHURCH.

In treating of the origin of Mormonism I said the most satisfactory account of that event must ever be the prophet Joseph Smith's own narrative. So with reference to the doctrines of the Church; his statement of those doctrines—in so far as he formulated one—will always be of first importance to those investigating Mormonism. And here as in the matter of origin, they are most fortunate; for they have a summary of the principal doctrines of the Church drawn up by the prophet himself, as follows:—

The Articles of Faith.

I.

We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

II.

We believe that men will be punished for their own sins, and not for Adam's transgression.

III.

We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

IV.

We believe that the first principles and ordinances of the gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

V.

We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.

VI.

We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

VII.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

VIII.

We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

IX.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

X.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this [i. e. the American] continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

XI.

We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

XII.

We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

XIII.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

Exposition of the Articles of Faith.

This summary will ever hold first place in the doctrinal statements that may be made for the Church: first because it was prepared by the prophet Joseph Smith himself; and second, because of its own intrinsic merit as a brief yet comprehensive setting forth of those things most assuredly believed by The Church. So excellent indeed is it considered that it has been

formally adopted by the Church as an authoritative statement of her principal doctrines. But after the importance of this first of doctrinal constitutions is thus recognized, it must be admitted that it requires both explanation and amplification in order to clearly set forth the doctrines of the Church to the mind of the reader. For this purpose, therefore, I shall proceed to such explanation and amplification, following each article so treated with scriptural citations of authority.

I.

We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

Of this it should be said that while the Church teaches that these three divine persons constitute the God-head, the one creative and governing power in heaven and earth, she also teaches that each person of the God-head is distinct from the others. That is, each person is a distinct individual. She teaches that the Father and the Son are personages of tabernacle, personages of flesh and bone; and that their bodies are as tangible as man's; while the Holy Ghost is a personage of Spirit. In Mormon theology the "oneness" of the God-head consists not in the absolute identity of the substance of the three persons, but in the absolute agreement of mind and purpose and will subsisting among them; by which the mind of the one is also the mind of the others; they are also one in wisdom and holiness; and so in all qualities and attributes of mind; but are distinct persons or individuals.

(*Unity of the God-head*:—John x. 30; also xvii. 11, 20, 21, 22; viii. 16-18.

Eph. iv. 4. 6; Matt. xxviii. 18, 19; I. John v. 7.

Distinct Persons of the God-head:—Matt. iii. 16, 17; xvii. 5; John xiv. 26; xv, 26; xvi. 7, 28; Acts vii. 55, 56; Rev. i. 6.)

A word should also be said—and I know of no better place to say it than here—concerning what the Church teaches about the relationship existing between God and man, and the purpose of man's existence upon the earth. God, the Father, then according to "Mormon" theology, is the Father of the spirits of

all men; not in a mystical sense, but actually—the spirit of man is really the offspring of Deity. Hence God's interest in man everywhere proclaimed in the appointments and economy of the earth. The Church also teaches that from the Fatherhood of God, as pertaining to the spirits of men, arises the brotherhood of man—not a mere sentiment more or less pretty and conventional, but a reality, resting upon the actual fatherhood of God; that the spirit of man had a pre-existent estate, that is, that he existed as a spiritual personage, the offspring of God, before he tabernacled in the flesh; that the earth was created, and a temporal existence provided for man wherein he would be allowed a probation in the midst of conditions which would give him an experience necessary to his eternal progress; a probation in which he could demonstrate his love and devotion toward God, and his determination to keep God's law in the midst of temptations and allurements to take an opposite course; and thus demonstrate his worthiness to receive that exaltation and eternal weight of glory that the Father desires to bestow upon His children; but which they never can receive but through the demonstration of their fitness for that honor and glory.

(*Relationship of God and man; and pre-existence of man's spirit:*—Job xxxviii. 1, 12; Eccl. xii. 7; Heb. xii. 9; Matt. vi. 6. John xvii. 1, 5; Jeremiah i. 5.)

II.

We believe that men will be punished for their own sins, and not for Adam's transgression.

That which has come to be called the "Fall of Adam" was an event necessary to bring to pass man's probation on earth under conditions wherein he would meet with those experiences, temptations, trials of faith and patience, that would give him the opportunity of demonstrating his devotion to truth and righteousness, and his obedience to God; that would prepare him for the glory and honor which it is the good pleasure of our Father in Heaven to bestow upon His children who prove themselves worthy of them. Therefore, since Adam's fall be-

came necessary to bring to pass these conditions essential to the accomplishment of the general purposes of God with reference to man's earth life, it is according to the justice of God that man should not be punished for the transgression of Adam; but only for his own individual transgressions of the divine law. But as it is according to the justice of God that man should not be held subject to punishment for the transgression of Adam, so it is according to the justice of God that he should be held subject to punishment for his own transgression of God's law. Man under the law of God has the power of determining what is good conduct and what is evil or sinful conduct. Yet knowing what is good and what is evil he commits sin. He sins knowingly, willfully, and sometimes wantonly. He transgresses the laws of God and of nature in spite of the protests of his conscience, the convictions of his reason and the promptings of his judgment. He becomes desperately wicked at times and so depraved that he actually seeks evil and loves it. Under these circumstances I repeat, it is according to the justice of God that man should be punished for his own sins.

(*Man punished for his own sins:*—Rom. ii. 5, 15; Provb. xxiv. 12; Matt. xvi. 27; Rev. xx. 12. See also passages under next article.)

III.

We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

To bring to pass the redemption of man from the Fall—the effect of which was to subject the race to the power of death and the bondage of sin—a Redeemer was provided in the person of Jesus Christ, the second personage of the God-head; who, being possessed of the power of the resurrection in His own person, broke the bands of death and released man from the power thereof, by bringing to pass the resurrection from the dead, a reality in which all men born into the world will ultimately participate. Jesus Christ also released men from the bondage of their own sins on condition of their accept-

ance of the principles of His gospel, and obedience to the laws and ordinances thereof.

(*Men saved through atonement of Christ:*—Dan. xii. 2; John v. 26, 29; Acts. xxiv. 14, 15; Rev. xx. 12, 13; Rom. v. 18; I Cor. xv. 21, 22:—

And by obedience to the gospel:—Mark xvi. 16; Heb. v. 9; Matt. xxviii. 19, 20; Matt. xix. 16-22.)

IV.

We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

The statements in this article are so comprehensive that all that will be necessary will be to add the scriptural proofs, and just a word pointing out the logical order as well as the scriptural order there is in this presentation of the principles and ordinances of the gospel.

Faith: Faith is held to be the first principle of the gospel, not through any arbitrary arrangement or placement of it; but because of the nature of the thing itself. "He that cometh to God must believe that he is" (Heb. xi. 6); that is, must believe that he exists: for if men do not believe in the existence of God it is very evident that they will not consider themselves under obligations to be obedient to Him; and without obedience to God no progress whatever can be made towards man's salvation. Faith, therefore, is the first principle of the gospel from necessity, because of the nature of the thing itself. It is the incentive to all rational action, and by reason of that becomes the foundation of all righteousness, and the first principle of revealed religion.

Repentance: Faith in God once established it is not difficult to convince men that they have lived in violation of the righteous law of God; that they have trampled under their feet the righteous laws of heaven; and as a result of this conviction of sin, sorrow takes hold of them and leads them into repentance, the full fruition of which is a reformation of life.

Baptism: No sooner does sorrow for sin take hold of man than he desires forgiveness of past offenses. Many times in the midst of his sorrowing over sins, he says in his heart: "I would give five, ten, or twenty years of my life, or life itself, if such and such an act of mine could only be obliterated and become as if it never had been; or if it could be forgiven, so that there could be reconciliation between God and me, between me and my conscience; that I might again feel that sense of innocence which I knew before I plunged into wrong doing." These are the natural longings of the human heart when the spirit of repentance takes possession of it, and the gospel of Jesus Christ in the logical sequence of its teachings rises to meet this condition and tells the sinner that though his sins be as scarlet yet, since he has faith in God and sincere sorrow for sin, by baptism in water, in the name of the Holy Trinity, his sins may be washed away—the past forgiven, and reconciliation with God effected.

Reception of the Holy Ghost: But after forgiveness of past sins the human weakness still remains, human inclination to sin still drives man on toward error, and his imperfect judgment is not sufficient to guide him aright; his human strength alone is not sufficient to make him equal to the task of living in harmony with the divine law. God knew this would be the condition of man, and hence provided in His gospel the baptism of the Holy Ghost through the ordinance of laying on of hands, by which this baptism is effected. (See scriptural references under laying on of hands.) By this baptism of the Spirit man's life is brought in touch with the spirit life of God, and some of God's strength imparted to him, by reason of which he may hope to overcome the world, the flesh and the devil. He receives in the companionship of the Holy Ghost, and the privilege of perpetually walking within the circle of His influence, an unction from the Holy One, by which he may know all things, an anointing which, if it abide upon him, will teach him all things. Under this companionship and its influence man begins the work of character-building, which at the last shall prepare him to dwell with God. These doctrines, as thus presented, stand not

only in their scriptural order, but in logical order to each other as well, the one leading up to the other, which follows in beautiful and logical sequence.

Faith: Heb. xi. 6; Rom. i. 16, 17; Rom. x. 14, 15; John iii. 14, 16; James iii. 14, 26.

Repentance: Ezek. xviii. 30, 31; *Compare* Zech. vii. and viii. with Eph. iv. 25, 32; Matt. iii. 1, 2; Luke xiii. 1, 5; Acts ii. 38.

Baptism: John iii. 3, 5; Matt. iii. 13, 16; Matt. xxviii. 19, 20; Mark xvi. 16; Acts ii. 38.

Object of Baptism: Mark i. 14; Luke iii. 3; Acts ii. 38; Acts xxii. 16.

Mode of Baptism: Matt. iii. 6, 16; Acts viii. 39; John iii. 3, 5; Rom. vi. 4, 5; Col. ii. 22.

Laying on of Hands for the Holy Ghost: John iii. 3, 5; Acts xiii. 5, 20; Heb. vi. 2; Acts xix. 6; II Tim. i. 6.

Powers of the Spirit: John xiv. 26; John xvi. 13, 14; Rev. xix. 10; I Cor. xii.

V.

We believe that a man must be called of God, by prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.

It is clear from the scriptures that men who in ancient times ministered in the things of God were called of God, and ordained by divine authority. Concerning the apostles Jesus said: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." When seven men were chosen to look after the poor and minister to them, they set them before the apostles, who, when they had prayed, laid their hands upon them and ordained them to their calling. So in the case of Paul. It was not enough that he saw and spoke with Messiah, for afterwards when the Lord would have him engage in the work of preaching the gospel and administering in the ordinances thereof, the Holy Ghost said unto certain prophets at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them." And when they had fasted and prayed, and laid their hands on them, they sent them away. Furthermore as Paul went about confirming the souls of the saints, he ordained elders in every church. He did

not suffer men to take the authority upon themselves to minister in the things of God, but warned the saints against such characters. "Take heed therefore unto yourselves," said he to the elders of Ephesus, "and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God. * * * For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. And of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

The general law of the church on this principle is expressed in the following: "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. * * * * And no man taketh this honor unto himself, but he that is called of God, as was Aaron." The manner in which Aaron was called to the priest's office is recorded in the writings of Moses as follows: The word of the Lord came to the prophet saying: "Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons."

We are informed by the scriptures that the Lord wrought special miracles by the hand of Paul, whom He had called to be His servant. The sick were healed, and evil spirits were cast out of those who were possessed. "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was leaped upon them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded." These men presumptuously took it upon themselves to act as those who had devine authority, and the result was that not even the devils would respect their administrations, much less the Lord.

There is a principle of great moment associated with this incident. The question is, if these men, when acting without authority from God, could not drive out an evil spirit in the name of Christ, would their administration be of force, or have any virtue in it, had they administered in some other ordinance of the gospel, say baptism for the remission of sins, or laying on hands for imparting the Holy Ghost? Manifestly it would not. And hence we rightly come to the conclusion, so well expressed in the article of faith here considered.

(*Men to be called and ordained of God*:—John xv. 16; Acts v. 1-6; Acts xiii. 1-4; Acts xiv. 2, 3; Acts xx. 28, 29; Heb. v. 1, 5; Acts xix. 13, 16.)

VI.

We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

Messiah during His personal ministry organized a quorum of twelve apostles, to whom He gave very great powers and authority, even to be witnesses of Him and His gospel, among the people; to build up His Church by the proclamation of the gospel, to heal the sick, open the eyes of the blind, raise the dead and cast out devils. He likewise organized quorums of seventy, unto whom He gave similar powers to those bestowed upon the apostles. After His resurrection Messiah was with His apostles and disciples forty days, during which time He was teaching them all things concerning the kingdom of God. Hence we have these men after His ascension organizing branches of the church wherever they found people who received their testimony. In some instances they ordained elders to preside over these branches; and in other instances bishops were appointed.

Paul in giving a description of the organization of the church says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak

with tongues? do all interpret?" The implied answer is that all are not apostles, nor prophets, nor teachers, etc., in the church of Christ, but that the whole body is fitly joined together and compacted by that which every joint supplieth. Preceding the quotation just made from Paul, he compares the church of Christ to the body of a man, which, though it be composed of many members, yet it is but one body, and all the members thereof are needful to it. "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." This is equivalent to saying that the apostle cannot say to the elder, I have no need of thee; nor the deacon to the bishop, I have no need of thee; nor the seventy to the priest, I have no need of thee. The argument is that all the officers, even those which seem the least necessary, are all needful to the existence of the church of Christ, and everyone is forbidden to hold as unnecessary his brother officer. Moreover, the apostle insists that there should be the same bond of sympathy between the members of the church of Christ that is seen in the members of the human body; that there should be no schism in it and that the members should have a care one for another; that when one member suffers all the members suffer with it; or if one member be honored, all rejoice with it. In another description of the church the same writer, after saying again that God had given "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers,"—enumerates the objects for which this peculiar organization was given:—(1) for the perfecting of the Saints; (2) the work of the ministry; (3) edifying the body of Christ; (4) to prevent the Saints being carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. He very plainly intimates, too, that this organization was designed to be perpetuated until the saints all come to the "unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Furthermore, I suggest—and it must be obvious, that since the church organization was given to perfect the saints, to perform the work of the ministry, to edify the body of Christ, to prevent the saints being carried about by every wind of doctrine, or being deceived by cunning men—that so long as there are saints who need perfecting; so long as there is a necessity for the work of the ministry; so long as the Church of Christ needs edifying or the Saints need to be guarded from heresy or the deceitfulness of false teachers, just so long will this organization of the Church with apostles and prophets, seventies and elders, bishops and teachers and deacons be needed, and since that kind of work enumerated in the foregoing will always be necessary, I reach the conclusion that the church organization as established by the apostles was designed to be perpetual.

(*Church Organization.*—Matt. x; Acts i. 4-8; *compare* Luke x. *with* Matt. x; Acts i. 3; Acts xiv. 23; Acts xx. 17, 28; Phil. i. 1; Titus i. 5, 7; I Cor. xii. 28, 30; Eph. iv. 4-16.)

VII.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

This belief in the continuance of the spiritual gifts of the gospel is one of the chief characteristics of Mormonism, and one of the things which most clearly distinguish it from all the Christian sects. Mormonism holds that all the spiritual powers ever attendant upon true religion—the gospel of Jesus Christ—belong to it now; that whatever the gospel of Christ is, and in whatever age it is found, there also will be the power of God as well as the forms of godliness; that the spiritual gifts and graces of the gospel of Christ are as inseparable from it as warmth and brightness are inseparable from the sun; and it is a miserable blunder and the apology of apostate churches, or the excuse of false religions, to say that the powers of godliness as manifested in the spiritual gifts of the gospel enumerated in the scriptures are to be separated from the religion of Jesus Christ, as things transitory and to be done away.

(*Continuance of Spiritual Gifts:*—I John ii. 20, 27; Isaiah xxx. 20, 21; II Peter i. 21; Rev. xix. 10; I Cor. ii. 10, 11; I Cor. xii. 1-31; I Cor. xiv. 1-5; John xv. 26;)

VIII.

We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

It has been alleged that Mormons do not believe the Bible; that they discard it, and substitute for it the Book of Mormon, often spoken of as the "Mormon Bible." The Latter-day Saints, however, believe the Bible, the Jewish Scriptures —the Old and New Testaments, to be the word of God; to it they appeal in support of their doctrine; it is an authority with them in matters of faith and morals and church government; but they do not overlook the fact that there are errors and inaccuracies of translation in our English versions. Moreover they cannot help but know that there are omissions of whole books of scripture from the collection of books called the Bible; books written by prophets, seers, and apostles. Direct reference is made to such books in some parts of the Bible. The inaccuracies growing out of errors of translation on the one hand, and the omission of whole books of scripture from the collection on the other, with here and there parts of the sacred text designedly mutilated for sectarian purposes, render it necessary to say, in expressing their belief in the Bible, that they accept it as the word of God as far as it is a collection of sacred books, its text uncorrupted, and its translations accurate. In saying that "they also believe the Book of Mormon to be the word of God" the Saints, of course, mean that it is a volume of scripture of equal authority with the Bible. Modern Christendom would have the world believe that the Bible alone contains all the revelations of God. But it is evident that not only the Eastern hemisphere, but the Western hemisphere also was peopled by the children of God, although the existence of the people of the Western hemisphere was unknown to Europeans until a little over four hundred years ago. Here empires flourished, civilizations rose and fell, and in the course of time hundreds of millions of

God's children passed away; and if we are to accept orthodox Christian views concerning revelation, they perish without a knowledge of God—without a revelation of His existence, or of His character, or attributes—or a knowledge of the gospel of Jesus Christ. Mormonism teaches no such narrow view of the hand dealings of God with His children on the subject of revelation. It holds that God reveled Himself to His children on the Western hemisphere as well as to those on the Eastern hemisphere; that He sent prophets and wise men among them, to teach them of his ways, and make known His purposes respecting them; and finally the Son of God Himself, the risen Redeemer, visited the people of the Western world and made known to them the fullness of the gospel of Jesus Christ. Much of this was written down by inspired men, and when anarchy prevailed, and governments and civilization itself went down before the spirit of barbarism which stalked through the land, these sacred records were safely hidden up unto the Lord to come forth under the circumstances detailed by Joseph Smith himself at page fourteen of this pamphlet. The Book of Mormon, then, is a volume of scripture; not a substitute for the Bible; not supplanting it in any sense, but is the voice of sleeping nations speaking out of the past, out of the dust or the Western world, bearing witness of the same great truths of which the Bible itself speaks, testifying that the Lord is God; that Jesus is the Christ; that the gospel is the power of God unto salvation to all mankind.

(*Revelations other than those in the Bible:*—John xxi. 25; Acts xvii. 26, 27; John x. 16; Hos. viii. 11, 12; Ezek. xxxvii. 15, 28; Isa. xxix. 9, 24.)

(*Lost Books of Scripture:*—I Chron. xxix. 29; II Chron. ix. 29; and xii. 15; I Sam. x. 25; I Kings iv. 32, 33; Gal. iii. 8; Jude 14, 15; Jude 3; Eph. iii. 3; Col. iv. 16; I Cor. v. 9.)

IX.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

From this it will be seen that the Latter-day Saints are as

far from believing that the fountain of revelation is dried up as they are that the Bible alone contains all the revelations God has given to man. The theory that revelations, the visitations of angels, the enjoyment of the spirit of prophecy, were all to cease when the Church of Christ was fully established by the ministry of the apostles, is one of the inventions of the apostate churches to excuse the absence of these divine spiritual powers in the godless institutions which usurped the place of the Church of Christ long centuries ago. In the faith of the Latter-day Saints it is the privilege and right of the Church of Christ for ever to be in continuous and constant spiritual communication with her Spouse, the Lord; which, however, she can only possess by the enjoyment of continuous revelation, the visitation of angels, and the possession of the Holy Ghost, which is the testimony of Jesus, which is the spirit of prophecy. Instead of teaching that the day of revelation and the visitation of angels has ceased, it is the mission of the Church to bear witness that these spiritual privileges are to be more and more enjoyed, until all things in heaven and in earth shall be gathered together in one, in Christ Jesus our Lord; and to proclaim to the world that it is the morning rather than the evening of revelation from God to man; and that as the heavens are full of days, so too are they full of light and knowledge to be revealed unto the children of men in God's own due time: and while the Church of Jesus Christ of Latter-day Saints reverently believes all that God has revealed, as well to men in the Western hemisphere as to men in the Eastern world, she looks confidently forward to still greater revelations in the future than has been given in the past.

(*Latter Day Revelations*:—Isa. xxviii. 10, 13; Acts ii. 17, 18; Mal. iii. 1, 4; Mal. iv; Isa. xi; Ezek. xx. 33, 38; Matt. xxiv. 31; Rev. xiv. 6, 7; Joel ii. 28, 32; Heb. i. 5; Zech. xiv.)

X.

We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this [*the American*] *continent; that Christ will reign personally upon the*

earth, and that the earth will be renewed and receive its paradisiacal glory.

Notwithstanding Israel and Judah have been scattered, their temple destroyed and their chief city trodden down of the Gentiles, the remnant of this favored people of God, according to the promises of the Lord, are to be gathered together again and established upon the lands given by covenant unto their forefathers. The keys necessary for the inauguration of this work were given to the prophet Joseph Smith, and the work of gathering together the outcasts of Israel has begun.

Relative to the establishment of Zion in the land of America, that is a matter that is revealed in the Book of Mormon and in the revelations of God to the prophet Joseph Smith. In the latter it is made known that the center place of Zion, the Holy City of this land of America, will be located in Jackson county, Missouri, where the town of Independence now stands. Early in the history of the church—in the summer of 1831—this land was dedicated to the Lord to be the gathering place of the Saints, and the site for the temple was chosen. The personal reign of Christ on earth, the renewal of the earth into its paradisiacal glory are all matters of prediction even in the New Testament scriptures. The Latter-day Saints look forward to the literal fulfillment of those promises, and they believe that the reign of Christ will be a literal one, and that Messiah will dwell with His people.

(*Gathering of Israel in the Last Days:*—Jer. xxx; Isa. xliii. 5, 9; Jer. xxxi; Jer. xxxii. 37; Isa. xlix. 22. 26; Isa. xi. 10, 16; Zech. x. 6, 12; Zech. xiv; Jer. xxiii. 3, 8; Ezek. xxxviii; Ezek. xxxix.)

(*Reign of Christ on Earth:*—Isaiah lxv. 17, 20; Isa. xxiv. 23; Isa. ii. 3; Dan. vii. 13, 14; II Thes. ii. 1, 3; Rev. xi. 15; Rev. xx. 4, 6; Rev. v. 10.)

XI.

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

This claim is made in the interest of the political and civil

rights of the Saints rather than as the announcement of a religious doctrine; and it is to be observed that the Saints concede to others the political and civil rights which they claim for themselves. While it may be true in these modern days, as it was of ancient times, that the proclamation of the religion of Jesus Christ has brought, not peace but "a sword" into the world, still the "sword" has ever been found in the hands of those who have been opposed to the religion of the Saints, never in the hands of the Latter-day Saints, save in the way of self-defense. The Saints have never believed that they had any right (and certainly they never had the power) to enforce their belief upon any people except to the extent of their ability to persuade them of its truth. Indeed it is part of the doctrine of the church that "No power or influence can or ought to be maintained by virtue of the priesthood" (under which power the church work is accomplished) "only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned, by kindness and by pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile."—*Doc. and Cov.*, Sec. 121, 41-42.

XII.

We believe in being subject to kings presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

In this article they confess their obligations to civil government. "We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either of making laws or administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice, should be sought for and upheld by the voice of the people (if a republic,) or the will of the sovereign.

"We believe that religion is instituted of God, and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station; rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws, all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker."—Doc. and Cov. Sec. 134, 1-7.

Such have been and are the views of the Latter-day Saints relative to laws and governments in general, and man's duty to obey the constituted authority of civil government. If in the history of the Church there has been any apparent deviation from the principles here announced, and which have been proclaimed by The Church at least from the year 1835, when they were adopted by the spiritual authorities of The Church

at Kirtland, Ohio, it has been for the reason that laws have been enacted against the practice of religious principles which God revealed to His Church; and upon the Latter-day Saints devolved the duty of contending in a lawful manner for the right to practice the principles which God has revealed to them, as well as to believe them. Under such circumstances only has there been any conflict between The Church of Jesus Christ of Latter-day Saints and the civil authorities of any government.

XIII.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul:—"We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

This has to do with the ethical part of their religion, but the article is in itself so comprehensive, direct and clear, that it does not require either enlargement or explanation.

Additional Doctrines—(a) Salvation of the Dead.

Under this heading I propose to briefly discuss the question of the application of the gospel to those who lived when it was not in the earth; or when in the earth was not preached to them. It is apparent that such conditions as here alluded to have existed, and the question, What is the condition of those who have not heard the gospel preached in this earth-life is both interesting and important. It must be clear that those nations and races here referred to have some claim upon God, and since the Christian religion assumes, and that rightly, to teach the only way of salvation, it devolves upon the Christian sects to give some reasonable explanation of this matter. In what way will the gospel be applied to the uninstructed dead? The Church of Jesus Christ of Latter-day Saints offers a rational solution to this problem in her doctrine of "salvation for the dead." From a remark made in the writings of the

Apostle Peter we learn that after the Messiah was put to death in the flesh "he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the day of Noah."* During the three days, then, that the Messiah's body lay in the tomb at Jerusalem, His spirit was in the world of spirits preaching to those who had rejected the teaching of righteous Noah. The Christian traditions, no less than the scriptures, hold that Christ went into hell and preached to those there held in ward. Not only is the mere fact of Messiah's going to the spirits in prison stated in the scriptures, but the purpose of His going there is learned from the same source. "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."† This manifestly means that the spirits who had once rejected the counsels of God against themselves had the gospel again presented to them and had the privilege of living according to its precepts in the spirit life; and of being judged according to men in the flesh, or as men in the flesh will be judged; that is, according to the degree of their faithfulness to the precepts of the gospel. It should be observed from the foregoing scripture that even to those who had rejected the gospel in the days of Noah it was again presented by the ministry of the Lord Jesus Christ; upon which consideration the following reflection forces itself upon the mind: viz. If the gospel is preached again to those who have once rejected it, how much sooner will it be presented to those who never heard it—who lived in those generations when neither the gospel nor the authority to administer its ordinances were in the earth? Seeing that those who had rejected it had it again preached to them (after paying the penalty for their disobedience), surely those who lived when it was not upon the earth or who, when it was upon the earth perished in ignorance of it, will much sooner come to salvation.

*I Peter iii. 18, 21.

†I Peter 4, 6.

The manner in which the ordinances of the gospel may be administered to those who have died without having received them is plainly stated by Paul. Writing to the Corinthians on the subject of the resurrection—correcting those who said there was no resurrection—he asks: "Else what shall they do which are baptized for the dead, if the dead arise not at all? Why are they then baptized for the dead?" In this the apostle manifestly refers to the practice which existed among the Christian saints of the living being baptized for the dead; and argues from the existence of that practice that the dead must rise, or why the necessity of being baptized for them? This passage of the scripture of itself is sufficient to establish the fact that such an ordinance as baptism for the dead was known among the ancient saints.

In the present dispensation of the gospel committed to the earth through the revelations of God to the Prophet Joseph Smith, this application of the ordinances of the gospel to the dead has been a special feature. Among the earliest revelations given to the prophet, even before the Church itself was organized, was one in which the promise was renewed that is given in the word of the Lord through Malachi, viz: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the hearts of the children to their fathers, least I come and smite the earth with a curse." In fulfillment of this ancient prophecy the prophet Elijah appeared in the Kirtland Temple on the third day of April, 1836, to Joseph Smith and Oliver Cowdery, and delivered to those men the keys or powers of the priesthood which give to the living the right to do a work for the salvation of the dead; and as a consequence the hearts of the children are turned to the fathers; and, of course, since the fathers in the spirit world, through the preaching of the gospel, learn that it is within the power of their children to do a work for them in the earth, their hearts are turned to the children; and thus the predicted result of Elijah's mission will be fulfilled.

The work the living may do for the dead is that of attending to outward ordinances—baptisms, confirmations, ordinations, washings, anointings, and sealings—all being appointed by revelation and direction of the Lord, and all sealed and ratified by the power of the priesthood of God which binds on earth and in heaven. It is required that all baptisms and other ordinances of the gospel to be performed for the dead be attended to in houses—and more properly in temples—especially dedicated for such holy purposes. In pursuance of this work, and that it may be acceptably done unto the Lord, the Latter-day Saints have built at great sacrifice of labor and means, so many costly temples. One at Nauvoo; one at Salt Lake City; one at Logan; one at Manti, and one at St. George; in which the ordinances of salvation for the dead as well as for the living are being daily performed; for the Saints believe that the fathers without them cannot be made perfect, neither can they be made perfect without the fathers. There must be a sealing and binding together of all the generations of men until the family of God shall be perfectly joined in holiest bonds and ties of mutual affections. These ordinances attended to on earth by the living, and accepted in the spirit world by those for whom they are performed, will make them a potent means of salvation to the dead, and of exaltation to the living, since the latter become in very deed "saviors upon Mount Zion." This work that can be done for the dead enlarges one's views of the gospel of Jesus Christ. One begins to see indeed that it is the "everlasting gospel;" for it runs parallel with man's existence both in this life and in that which is to come.

Additional Doctrines—(b) The Marriage System of The Church.

In such a presentation of Mormonism as it is desired this brochure shall be, something of incompleteness would attach to it if nothing be said concerning the marriage system of The Church. In common with the Christian sects the Latter-day Saints in the early years of The Church's existence, regarded marriage vaguely as an institution to exist in this world only;

and married as Christian professors now do, until death doth them part; but by the revelation on marriage given through the prophet Joseph Smith, the Saints learned that in celestial spheres the marriage relation exists eternally; and that the pleasing joys of family ties and associations, coupled with the power of endless increase, contributes to the happiness, power and dominion of those who attain to the celestial glory. What a revelation was this! Instead of the God-given power of procreation being one of the things to pass away, it is one of the chief means of man's exaltation and glory in eternity. Through it men attain to the glory of an endless increase of eternal lives, and the right of presiding as priest and patriarch, king, and lord, over his ever increasing posterity. Instead of the commandment "Multiply and replenish the earth" being an unrighteous law, to be regarded askance, and as something evil, it is one by which the race of man is to be eternally perpetuated; and is as holy and pure as the commandment "Repent and be baptized."* The new marriage system, then, or, rather, the old marriage system of the patriarchs restored to the earth through this revelation—consists in the eternity of the marriage covenant; that is, the marriage covenant between a man and his wife is made for time and all eternity, and being sealed by that power of the priesthood "which binds on earth and in heaven," the covenant holds good in heaven as well as on earth; in eternity as well as in time; after as well as before the resurrection from the dead; and by reason of it men will have claim upon their wives and wives upon their husbands throughout eternity.

Celestial marriage also includes under certain conditions, restrictions and obligations, a plurality of wives. Such prominence indeed has been given to this feature of the marriage system of The Church that to a great extent it has obscured the grandeur and importance of the principle of the eternity of the marriage covenant. Plurality of wives, of course, was as great an innovation in the marriage system of the world as marriage for eternity was. It comes in conflict, too, not only with the

education and traditions of the modern world, but in conflict with the prejudices of the Saints themselves; yet God had commanded its introduction into the world, and though the prejudices of the Saints revolted against it, the faithful to whom it was revealed resolved to obey it, and in the introduction of this principle of the marriage system of The Church, the prophet Joseph Smith himself led the way. Its introduction into The Church originally was confined within a small circle of the faithful brethren and sisters; and it was not until The Church had settled in the Rocky Mountain valleys of Utah, that it was publicly proclaimed as a doctrine of The Church unto the world. The practice of it was then made public. The whole Church—and at that time (1852) the members of The Church comprised nearly the whole community of Utah—approving the principle, which was at once recognized as a proper religious institution.

For ten years the practice in Utah of this system of marriage met with no opposition from the United States Government. But in 1862 a law was enacted by Congress to punish and prevent the practice of "polygamy" in the Territories of the United States. The penalties affixed were a fine, not to exceed five hundred dollars, and imprisonment not to exceed five years. For twenty years, however, this law remained practically a dead letter. It was claimed by the Saints that it was an infringement of the religious liberty guaranteed by the Constitution of the United States, since it prohibited the practice of a religious doctrine.* For twenty years no pronounced effort was made by the officers of the general government to enforce the law. In 1882, however, the law enacted twenty years before was supplemented by what is known as the "Edmunds Law." In addition to defining the crime of "polygamy"—for which it retained the same penalties as the law of 1862—the "Edmunds Law" also made the cohabiting with more than one woman a crime, punishable by a fine not to exceed three hundred dollars, and by imprisonment not to ex-

*"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—Amendments to Constitution, Article I.

ceed six months. This law also rendered persons who were living in "polygamy," or who believed in its rightfulness, incompetent to act as grand or petit jurors; and also disqualified all polygamists for voting or holding office. This law of 1882 was again supplemented by the "Edmunds-Tucker Law"—enacted in 1887—which made the legal wife or husband, in cases of polygamy or unlawful cohabitation, a competent witness, provided the accused consented thereto; it also enlarged the powers of the United States commissioners and marshals, and required certificates of all marriages to be filed in the office of the probate court. The penalty for the violation of this last provision was a fine of one thousand dollars, and imprisonment for two years. The law disincorporated The Church, and ordered the supreme court to wind up its affairs, and take possession of the escheated property.

The laws were rigorously enforced by the United States officials, special appropriations being made by Congress to enable them to carry on a judicial crusade against the Saints. The prominent Church officials were driven into retirement; others into exile. Homes were disrupted; family ties were rent asunder. Upwards of a thousand men endured fines and imprisonment in the penitentiary rather than be untrue to their families. Every effort of the government to deprive the Saints of their religious liberty was stubbornly contested in the courts, until the decision of the supreme court of the United States was obtained. While some of the proceedings of the courts in Utah in enforcing the anti-polygamy laws were condemned, the laws themselves were sustained as constitutional. The court also held that the first amendment to the Constitution, which provides that Congress shall not prohibit the free exercise of religion, cannot be invoked against legislation for the punishment of plural marriages. Meantime Government was relentless, and still more stringent measures than those already enacted were threatened. In the midst of these afflictions and threatening portents, President Wilford Woodruff besought the Lord in prayer, and the Lord inspired him to

issue the manifesto which discontinued the practice of plural marriage. At the semi-annual conference in October following, the action of President Woodruff was sustained by unanimous vote of the conference, and plural marriages were discontinued in the Church. In the matter of plural marriage, the Latter-day Saints are neither responsible for its introduction nor for its discontinuance. The Lord commanded its practice and in the face of the sentiment of ages, and in opposition to the teachings of their own traditions, many of the Saints obeyed the commandment, and in the midst of weakness, difficulties and dangers sought to carry out that law as revealed to them. For about half a century they maintained its practice in the face of opposition sufficient to appall the stoutest hearts. They defended it in the public press, proclaimed it from the pulpit, debated it on the platform with all who chose to assail it, and practiced it in their lives, notwithstanding fines and imprisonments threatened; and when the power of the government was vigorously employed to enforce its laws against the institution, hundreds of men cheerfully endured both fines and imprisonment rather than be untrue to it. A whole generation had been born and had grown to manhood and womanhood in this marriage system, and the affections of family ties were entwined with it. Then, under the pressure of suffering brought upon the people through the laws of the United States, the Lord permitted the President of The Church to proclaim its discontinuance. The Saints submitted, and there the matter rests. If the labors and sufferings of The Church of Christ for this principle have done nothing more, this much at least has been accomplished—the Saints have borne testimony to the truth. And it is for God to vindicate His own law and open the way for its establishment on the earth, which doubtless He will do when His kingdom shall come in power, and when His will shall be done in earth as it is in heaven.

THE CHURCH ORGANIZATION.

It has already been said that the Saints believe in the same organization that existed in the primitive church of Christ, viz: apostles, prophets, pastors, etc., etc.; but in consequence of the incompleteness of the early Christian annals, the description of that ancient organization exists only in the merest outline, and under the present heading I propose to describe The Church organization as it has been developed not only through the knowledge that may be obtained in the New Testament Scriptures, but with that knowledge supplemented by the revelations which God gave through the prophet Joseph Smith.

The Church organization grows out of the Priesthood. Priesthood is power which God delegates to man, by which man is authorized to act in the name or authority of God. It makes him the legally appointed agent of God, and so long as he performs his official acts in accordance with the laws of the Priesthood—by which I mean the regulations which God prescribes for it—it is as valid as if it were done by the Lord Himself. It is from this Priesthood, I say again, that the Church officers and the Church organization arise. While of necessity there is a unity of this power, that is it is one power, yet in the exercise of its functions divisions are recognized. First, a division into what are called respectively, the Melchisedek and the Aaronic Priesthood. The former is the greater, and devoted more especially to spiritual things; while the latter has most to do with temporal concerns. The officers of the higher or Melchisedek Priesthood are: Apostles, Patriarchs, High Priests, Seventies, Elders: The officers of the Aaronic or lesser Priesthood are: Bishops, Priests, Teachers, Deacons.

Another distinction may be recognized based on division of work, viz: the Foreign Ministry and the Home Ministry. The

Foreign Ministry consists of the Twelve Apostles and the quorums of Seventy. The Home Ministry consists of the High Priests, the Elders, and all the officers of the Lesser Priesthood

First Presidency.

Three presiding High Priests chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayers of The Church, form the quorum of the Presidency of The Church. The Presidency presides over The Church universal, in all of its departments and divisions; over both the Melchisedek and the Aaronic Priesthood; over the Foreign Ministry and the Home Ministry of The Church. In it inheres all the powers of ecclesiastical government, legislative, judicial, and administrative. The first of the three Presidents is recognized as the President of The Church, its Prophet, its Seer, its Revelator, the Mouthpiece of God to the people, Christ's Vicegerent on earth; the one and the only one authorized in the government of The Church to receive the revelations of God for The Church; which revelations constitute the law of The Church. Hence the remark that legislative power inheres in this Presidency. From all ecclesiastical judicial courts or councils of The Church (with the exception of decisions rendered by the quorum of the Twelve Apostles when acting abroad in their capacity as a Traveling High Council), there lies an appeal to the First Presidency of The Church. Hence the remark that judicial powers inhere in the First Presidency. The exercise of universal administrative functions extending to all the departments of The Church government, to all affairs abroad, and all affairs at home, justifies the remark that universal administrative power inheres in the First Presidency. The First Presidency, then, is the recognized head of The Church in all things.

The Twelve Apostles.

The Twelve Apostles labor under the immediate direction of the First Presidency. They constitute a Traveling Presiding High Council, and so plenary are their judicial powers that when acting abroad in that capacity there is no appeal from their de-

cisions. Their specific calling is to be special witnesses of the name of Christ in all the world, with power to build up The Church and regulate all the affairs of the same in all nations. The work of the foreign ministry more especially comes under their immediate jurisdiction, yet their high authority, when acting under the direction of the First Presidency, makes them competent to regulate the affairs of The Church both within the organized Stakes of Zion and abroad. As they possess authority equal to that of the First Presidency, in the event of the disorganization of the latter, through death or any other cause, the Apostles have power to do all that the First Presidency could do. Hence in the history of The Church whenever the First Presidency has ceased to exist, the functions of that council of the Priesthood have been performed by the council of Apostles, until the First Presidency has been reorganized.

The Seventies—Foreign Ministry.

To assist the Twelve Apostles in the work of the foreign ministry of The Church are the quorums of Seventy. Their especial calling, in the main, is somewhat akin to that of the Apostles, viz: to be witnesses of the Lord Jesus Christ in all the world and preachers of the gospel. They labor under the direction of the Twelve Apostles, and while other officers of the Priesthood may participate in the foreign ministry, still it is required by the law of The Church that the Twelve call upon the Seventy to fill the several callings for preaching and administering the gospel abroad instead of any others. The Seventy act under the direction of the Twelve Apostles "in building up The Church and regulating all the affairs of the same in all nations." The organization of the quorum of Seventy consists of seven Presidents, whose powers of presidency are equal, and sixty-three members. The first quorum of Seventy possesses equal authority and power with the Twelve Apostles. The council of the First Seventy has a general presidency over all the quorums or Seventy in The Church, and upon it devolves the responsibility and labor of keep-

ing these quorums fully organized by filling vacancies in the respective councils, as they occur, organizing new quorums and instructing them in the duties of their calling. At the time of this writing [1902] there are one hundred and forty-three Quorums of Seventy in The Church—making a body of men devoted to the foreign ministry of about ten thousand.

Presiding Bishopric.

The fourth general council of The Church is the Presidency over the Aaronic Priesthood. This is the Presiding Bishopric of The Church; and as the Aaronic Priesthood has to do more especially with temporal concerns, this Presiding Bishopric has a special jurisdiction over the temporal things of The Church; such as the collection of tithes and offerings of the people, a supervision of its property, the distribution of charities to the poor, and, in fact, whatsoever belongs to temporal matters comes under the purview of the Bishop's office. This Bishopric of right belongs to a descendant of the house of Aaron, but when no literal descendant of Aaron can be found then the duties of this office may be performed by a High Priest of the Melchisedek order, assisted by two counselors who are also High Priests. Such is the presiding Bishopric of the Church.

The Standing Ministry of The Church.

The High Priests and Elders with the lesser priesthood constitute the standing ministry of The Church. From the ranks of the high priests are chosen the Patriarchs, Presidents of Stakes, High Councilors, Bishops and their Counselors.

Stake Organization.

A stake of Zion is a territorial division of The Church that embraces several wards and branches.

Stake Presidency:—The stake is presided over by a President who is a High Priest, assisted by two other High Priests as counselors; and these three constitute the Presidency of the stake, and preside over all the organizations in that stake,

much in the same way that the President of the Church presides over the entire Church; but subject of course, to the general authorities of the Church.

High Council:—In each stake is a Standing High Council over which the Presidency of the stake preside. When for any cause the whole Presidency cannot be present at the council the President or either one of his counselors may preside. This forms the highest ecclesiastical judicial tribunal in the stake. It is a court of both original and appellate jurisdiction, and to it appeals lie from the Bishop's court, which will be described later.

Patriarchs:—In each stake of Zion one or more Patrjarchs are ordained by the Apostles. It is the function of their Priesthood to pronounce blessings upon the heads of the people, and more especially to bless those who are fatherless. To them is given the power by the inspiration of the Lord to designate the lineage of the Saints, and in their blessings point out the possibilities to which they can attain through their faithfulness.

High Priests and Elders:—All the High Priests within the stakes of Zion are gathered into a quorum of High Priests, and all the Elders of a stake are also organized into quorums. Ninety-six Elders constitute a quorum, so that while in the stake there is but one quorum of High Priest, there may be several quorums of Elders.

Ward Organization:—The stakes of Zion are divided into ecclesiastical wards, each presided over by a bishopric consisting of three High Priests, one of whom is ordained a Bishop and the other two his counselors. The ward Bishopric has a direct general presidency over all the quorums of the lesser Priesthood in the ward. The Bishopric also presides over those holding the higher Priesthood as members of his ward, but not over the quorums of the higher Priesthood as such. The bishopric constitutes an ecclesiastical court before which offenders against the laws of the gospel may be tried, witnesses summoned for and against the accused, all of which is made a

matter of record. In the event of the decision of this court not being satisfactory, an appeal lies, as already remarked, to the High Council of the stake, in which the ward is located, and from that high council, under certain restrictions and conditions to the First Presidency of the Church. Of course, the penalties that may be inflicted upon the offenders against the laws of the Church are ecclesiastical in their nature and consist in suspension from the privilege of Church communion, or the more dreadful punishment of excommunication. In the latter case the person condemned loses his membership in the Church. Of course, to those who hold lightly their standing in the Church, suspension of fellowship or excommunication has no special terror; but to a man of faith no greater punishment can threaten him. He remembers that the Lord has said: "Woe unto them who are cut off from my church, for the same are overcome of the world." (Doc. and Cov. Sec. 50; 8.) And again, "Inasmuch as ye are cut off by transgressions, ye cannot escape the buffetings of Satan, until the day of redemption" (Doc. and Cov. Sec. 104; 9).

Priests:—To aid the Bishops in their duties are the quorums of Priests, Teachers, and Deacons in each ward. The duty of the Priest is to visit the homes of the Saints, to expound the scriptures to them, baptize believers and administer the sacrament. Forty-eight Priests form a quorum of which the Bishopric is the presidency.

Teachers:—The duty of the Teachers is to be the standing ministers in the respective wards where they reside, to ferret out iniquity in The Church and see that the members perform their duties. Twenty-four Teachers constitute a quorum, which is presided over by a president and two counselors chosen from among the Teachers.

Deacons:—The duty of the Deacons is to assist the Teachers and they may also expound, teach, warn and invite all to come unto Christ. Twelve Deacons constitute a quorum, and from their number a president and two counselors are chosen to preside.

Auxiliary Organizations.

In addition to this elaborate organization of The Church proper, there exists a number of auxiliary organizations.

The Relief Societies, which, as their name implies, are especially engaged in relieving the distress of the poor and homeless, the sick and the afflicted.

The Sabbath Schools, most elaborate organizations, exist in every ward and branch of The Church for the instruction of the children of the Saints, and all who can be induced to come to them.

The Young Men's and *Young Women's Mutual Improvement Associations*, together with *Religion Classes* are organizations that are designed especially for the spiritual and moral improvement of the youth.

Primary Associations are organized in every ward, in which kindergarten and other exercises are given for the benefit of the children during the week.

Thus every arrangement is made for the instruction and uplifting of the youth of the Saints, and every educational means employed for their development intellectually, morally and spiritually. The world never made a greater mistake than when it supposed that ignorance was the force through which the "Mormon" Church sought to hold her people; from the commencement she has carried on her work through the intelligent consent of her members, and has exercised her powers by imparting knowledge, and the manifestations of love unfeigned for her children. In the pursuance of her policy of governing through knowledge, The Church now has in progress of development a most elaborate Church School System, consisting of The Church University, located in Salt Lake City, and a number of academies in various parts of her territory, which it is the ambition of the Saints to see become recognized as among the highest institutions of learning in our land.

PRESENT STATUS OF THE CHURCH.

The Church of Jesus Christ of Latter-day Saints was organized on the 6th day of April, 1830, with six members; in six months it had increased its membership to about seventy; it now (1902) has a membership in the organized stakes of Zion of several hundred thousands, and more than fifty thousand in the various missions. In the stakes of Zion are eighty-five thousand children under eight years of age.

The latest reports concerning the number of men holding the Priesthood in the Church show that there are three of the First Presidency; twelve Apostles; two hundred Patriarchs; 6,800 High Priests; 9,730 Seventies; 20,000 Elders, a total who bear the Melchisedek Priesthood of 36,745; while 25,700 bear the Lesser Priesthood, making a grand total of those who hold the Priesthood of 62,445.

In the auxiliary organizations of the Church there are 30,150 members of the Relief Society; 10,000 officers and 115,000 members in the Sunday Schools; 28,000 members of the Young Men's Mutual Improvement Associations; 36,000 of the Young Ladies Improvement Associations; 25,000 members of the Primary Associations, with about 20,000 who belong to the Religion Classes; making a total of 264,150 belonging to these auxiliary organizations.

As a people the Saints are thriving and prosperous, and are continually extending their settlements throughout the intermountain region from the Province of Alberta, Canada, in the North, to the northern states of Old Mexico. They have 20,000 farms, 18,000 of which are free from mortgages and encumbrances; and ninety per cent of the whole Church membership own their own homes, while the average number of people who own their homes in the United States is something like five per cent. It has ever been the policy of the Church

leaders to beget in their people an ambition to own their homes and the lands they cultivate, and avoid debt; the wisdom of which policy is unquestionably vindicated in the above showing.*

In addition to their material prosperity it can be said for the Latter-day Saints that they are equally prosperous spiritually. Peace is in their habitations. God is honored at their family altars, as well as in their public sanctuaries. Faith and confidence in God abound on every hand; and everywhere one may see evidence that God is with the people. Such are the conditions that exist in the organized stakes of Zion.

The foreign work of the Church occupies much of the attention of the presiding authorities. Recognizing that a dispensation of the gospel has been committed unto the Church, and that it cannot escape condemnation if it fails to make proclamation to the world of the truths committed to it, the Elders of Israel have been most devoted in the work of foreign propagandism. Missions have been established in the following countries, and tens of thousands from these nations have been brought to the gathering place of the Church: the United States, Great Britain, France, Germany, Holland, Belgium, Denmark, Sweden, Norway, Finland, Russia, Austria, Iceland, Italy, Switzerland, Jersey Island, Hindostan, Malta, Cape of Good Hope, Mexico, Canada, among a number of Indian tribes in the Western States and Territories of the United States, Sandwich Islands, Samoa, Friendly Islands, Australia, New Zealand, Turkey, Palestine; and recently missions have been opened in the empire of Japan and the republic of Guatemala, Central America. The proclamation of the gospel in these lands is much, but it is not all that the Church hopes to achieve in the work of her foreign ministry. It is regarded as the mission of the Church to continue this proclamation of the gospel until the commandment given to her in the commencement of her existence shall have been complied with, viz: That this

* For the above statistical information I am indebted to the painstaking labor of Elder Rudger Clawson of the council of the Apostles; who published the above facts in the "Improvement Era" for March, 1902, under the title "Growth of the Church," pages 378-381.

gospel of the kingdom shall be proclaimed to every nation, and kindred and tongue, and people, until it shall have been preached as a witness in all the world that the end may come; that the righteous may all be saved and the ungodly be visited by the judgments of God which are decreed against them.

* * * * * * * * *

This, then, is "Mormonism"—this The Church of Jesus Christ of Latter-day Saints. She declares a new dispensation of the gospel of Jesus Christ. Not a new religion, but a new dispensation of the old religion; a dispensation made necessary because of the world's departure from the true Christian religion. A dispensation made necessary because the authority of God was taken from among men, they having rendered themselves unworthy of it. A dispensation made necessary because neither the gospel nor The Church of Jesus Christ was in the earth; and hence both had to be restored by opening again the heavens and giving to men a new revelation of God's will, a new dispensation of His authority.

The Church founded by these revelations teaches the knowledge of the true God, and calls mankind to worship Him "that made heavens and earth, and the sea, and the fountains of waters" (Rev. ch. 14; 6, 7). She teaches the true relationship between man and God. She teaches the true gospel of Jesus Christ in its fulness, the sacraments of which she administers by divine authority for the salvation of both the living and the dead.

Her organization is the same as The Church of former times, the main outlines of which may be traced in the New Testament, consisting of Apostles, and Prophets, Seventies, Elders, Bishops, Teachers, Deacons, etc.—"the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. 4; 16).

The spirit of her government is of the same order manifested

in the precept and example of the Master—having the source of its power in knowledge, in patience, in love unfeigned.

The Church has a message for the world. Unto her is assigned the duty of crying repentance to men and warning the inhabitants of the earth of the judgments of God which will overtake the wicked when the Lord Jesus shall appear in the glory of His Father to reward every man according to his works. To her has been assigned the duty of preparing the earth for the glorious appearance of the Lord Jesus Christ—her message is—Repent, for the Kingdom of heaven is at hand.